

NOTES ON LUKE

VOLUME 2

CHAPTERS 4-6

LUKE 4-6

CHAPTER 4:

I. The temptation of Jesus. V. 1-13

A. The terrain. V. 1

V. 1

1. "Jesus" = the divine virgin born Son of God; God incarnate--God robed in flesh; the Messiah.
2. "Being full of the Holy Ghost" = being influenced by the Holy Ghost--Holy Spirit--Spirit; the Holy Ghost had just descended upon Jesus when He was baptized. (Luke 3:22)
3. "Returned from Jordan" = the place Jesus was baptized; He left the place of His baptism and possibly was on His way back to Nazareth.
4. "Was led by the Spirit" = to lead one forth or away somewhere with a force which He could not resist; in Mark 1:12 the word "driveth" is used--this word does not mean that He was reluctant to go, but that He was inclined to go there by the Spirit--led there.
5. "Into the wilderness" = uninhabited place; a barren territory completely devoid of vegetation or shelter of any kind; tradition places it near Jericho.

B. The time. V. 2

V. 2

1. "Being forty days" = forty is the common number for testing; Jesus was in the wilderness; Mark 1:13 states He "was with wild beasts" = a description added by Mark to show the desolation and danger of His dwelling there--the region abounded with wild boars, jackals, wolves, foxes, leopards, and hyenas, and possibly bears and lions because they were in the area in previous days. (Jer. 49:19; II Kings 2:23-24)
2. "Tempted" = to try; to test one's faith, virtue, character, by enticement to sin; to solicit to sin; the Greek construction indicates that Jesus was continually tested by the devil throughout the 40 day period.
3. "Of the devil" = Satan, the accuser; an adversary; the prince of evil spirits; the habitual adversary of God and Christ and mankind as well; from the devil's standpoint he solicited Jesus to sin, but from God's standpoint He was testing Jesus' character which was flawless and this testing proved it to mankind.
4. "And in those days he did eat nothing" = Mat. 4:2 states He "fasted forty days and forty nights" = to abstain from food and fleshly appetites.
5. "And when they were ended, he afterward hungered" = during the 40 days of fasting

Jesus no doubt was miraculously supported, but at the end He hungered--to suffer want.

C. The testing. V. 3-13

1. First temptation. V. 3-4

a. The test. V. 3

V. 3

1. "And the devil said unto him, If thou be the Son of God" = the Greek construction implies that the devil did not doubt that Jesus was the Son of God, but rather assumed that Jesus did possess the right to create.
2. "Command this stone that it be made bread" = bread in Palestine was not in the form of oblong loaves, but in flat round cakes; the stones on the ground looked like cakes of bread.

b. The triumph. V. 4

V. 4

1. "Jesus answered him, saying, It is written" = referring to the OT Scripture; He did not compose His own answer for the tempter, but drew His reply from the revelation of Scripture (Deut. 8:3); the tense in the Greek is the perfect tense which refers to a past completed action with existing results; indicates it was written down in time past and is still on record today. (Psa. 119:89; Mat. 24:35)
2. "That man shall not live by bread alone" = man needs bread, but bread is not all he needs; material gratification of the appetites can never satisfy the deepest longings of the human spirit.
3. "But by every word of God" = Mat. 4:4 states "by every word that proceedeth out of the mouth of God" = refer to the Bible, God's holy Word--that satisfies the deepest longings of the human spirit. (Jer. 15:16)

2. Second temptation. V. 5-8

a. The test. V. 5-7

V. 5

1. "Him" = Jesus.
2. "And the devil, taking him up into an high mountain" = Luke's order of the temptations differ from Matthew's; he presents the kingdoms-of-the-world temptation second and the pinnacle-of-the-temple temptation last while Matthew presents these two in reverse order; the reason why is not clear; it should be remembered that the inspired Gospel writers were not recording mere chronological events of Jesus' life but theological ones as well; therefore, we can say God breathed it this way to Luke. (II Tim. 3:16)

V. 6

1. "The devil" = "I" = "me" = Satan.
2. "Thee" = Jesus.

3. "All this power will I give thee" = refers to the authority over the kingdoms of the world; Satan is the god of this world; therefore, the kingdoms were his to give, "for that is delivered unto me." (II Cor. 4:4)

4. "And the glory of them" = refers to the riches, splendor, towns, cities, mountains, and etc. of those beautiful kingdoms; the devil was offering it to Jesus on "easy" terms; for Jesus had been promised the kingdoms in Psa. 2:7-8, but He must go to Calvary for this to happen.

5. "And to whomsoever I will I give it" = this was wishful thinking of the devil for no one could have any power except it were given them from above (John 19:10-11); God is in control.

V. 7

1. "If thou therefore wilt worship me, all shall be thine" = this was the condition required for the devil to give Jesus the kingdoms of the world.

2. To "worship me" = means to prostrate oneself before another; to respect; to honor; to treat with civil reverence; if Jesus had accepted these terms, He would not actually be the sovereign, because He would be compelled to acknowledge the over-lordship of Satan.

b. The triumph. V. 8

V. 8

1. Jesus rejected the offer with stern indignation, "Get thee behind me, Satan" = to withdraw one's self; to go away; depart.

2. "It is written" = the tense in the Greek is the perfect tense which refers to a past completed action with existing results; indicates it was written down in time past and is still on record today (Psa. 119:89; Mat. 24:35); He is quoting Deut. 6:13 where "fear" means reverence or worship = "Thou shalt worship the Lord thy God, and him only shalt thou serve."

3. In Jesus' humanity He probably was under the influence of Satan's power only to the extent He could be tempted by Him. (Heb. 4:15)

3. Third temptation. V. 9-13

a. The test. V. 9-11

V. 9

1. "He" = the devil.

2. "Him" = "the Son of God" = Jesus, the Messiah.

3. "And he brought him to Jerusalem, and set him on the pinnacle of the temple" = Matthew used another word translated "taketh" in Mat. 4:5; "taketh" and "brought" do not mean that he bore Him through the air or that he compelled Him to go against His will, or that he wrought a miracle in any way to place Him there; the words simply mean to conduct one, to lead one, to attend, accompany one, or to induce one to go; it appears all that is meant here is, that Satan conducted Jesus, or accompanied Him, but not that this was done against the will of Jesus; how this was done we are not told.

4. "Pinnacle of the temple" = seems to refer to one of the battlements or towers that

overlooked the court yard and perhaps the Kidron Valley; it is reported by the historian Josephus that the height could have been as much as 700 ft.

5. "If thou be the Son of God" = the devil knew He was the Son of God--just as the demons in the Maniac of Gadara also knew He was, said, "Jesus, thou Son of the most high God" in Mark 5:7.

6. The devil said unto him, "cast thyself down from hence" = jump off this pinnacle; if Jesus had jumped and had landed unharmed among the crowds below, they would have hailed Him as the Messiah from heaven, and His reputation would have been made instantly.

V. 10

1. The devil then quoted Scripture, "For it is written" = the devil quoted OT Scripture found in Psa. 91:10-11 and he used the perfect tense in the Greek which refers to a past completed action with existing results--the devil knows the Scripture is God's word and it is still on record today. (Psa. 119:89; Mat. 24:35)

2. "He shall give his angels charge over thee, to keep thee" = he left off "in all thy ways" (Psa. 91:11); jumping off the pinnacle of the temple would be contrary to God's will--not in His ways--therefore this promise would not apply; the devil is good at wresting (to twist out of context; strain) the Scripture.

V. 11

1. This verse is a quote from Psa. 91:12.

2. The promise, as Satan applied it, was that He should not be injured by the stones lying at the bottom of the wall or in the valley below.

b. The triumph. V. 12-13

V. 12

1. "And Jesus answering said unto him, It is said" = Matthew 4:7 states that Jesus said, "It is written again" = again the perfect tense verb is used; indicates it was written down in time past and is still on record today (Psa. 119:89; Mat. 24:35)

2. "Thou shalt not tempt the Lord thy God" = this is a quote of Deut. 6:16; "tempt" means to try--meaning thou shalt not, by throwing thyself into voluntary and un-commanded dangers, appeal to God for protection, or trifle with promises made to those who are thrown into dangers by His providence.

3. When Paul was shipwrecked on the island of Melita, a very poisonous viper bit him while putting sticks on the fire. The people thought he was a murderer and vengeance suffereth him not to live, however, he shook off the beast and felt no harm, and then they thought he was a god. (Acts 28:3-6) The Lord protected him because he was in the will of God--he was not tempting God. This was a fulfillment of the signs promised in Mark 16:17-18. The crowd who are handling snakes and drinking poison in their church services are out of the will of God, thus tempting Him when they practice such.

V. 13

1. "The devil" = "he" = Satan.

2. "Him" = Jesus.

3. "Ended all the temptation" = refers to every kind of temptation--the lust of the flesh (turn stone to bread to fill the lust of the flesh), the lust of the eyes (look upon the kingdoms), and the pride of life (cast yourself off the pinnacle of the temple and you will be somebody) (I John 2:16); these three same temptations were used on Eve in Gen. 3; these three temptations were at the end of the forty days but verse 2 indicates Jesus was tempted all 40 days.

4. "He departed from him for a season" = for a time; these words imply that temptations or attacks were renewed later; our Lord lived constantly under the pressure of evil; it is evident that all through the three years of Jesus' public ministry, which succeeded the event just recorded, He was exposed to various trials and temptations to which suffering mortal flesh is exposed.

5. Matthew recorded in Mat. 4:11 that the angels came and ministered unto the wearied and exhausted Jesus, and He was refreshed.

II. The ministry of Jesus. V. 14-44

A. Jesus begins His ministry. V. 14-15

V. 14

1. "Jesus returned in the power of the Spirit into Galilee" = this is referring to Jesus returning after His 40 days temptation to Galilee, a region in northern Palestine where His home town of Nazareth was located; everything Jesus did He did in the "power of the Spirit" = the Holy Spirit or Holy Ghost; refers to the influence of the Holy Spirit. (Acts 10:36-38)

2. Luke does not record His encounter with John the Baptist the next day after His temptation (John 1:29) nor His first miracle at Cana of Galilee (John 2), which is a short distance north of Nazareth, where He turned the water into wine--which was part of the result of His fame.

3. "There went out a fame of him through all the region round about" = means rumor, report, or news spread through all the region of Galilee concerning Jesus.

V. 15

1. "He taught in their synagogues" = refers to the synagogues of Galilee.

2. "Synagogues" = the buildings in cities where solemn Jewish assemblies were held; the place of worship of the scattered Jews; the service consisted of prayer, praise, reading of the Word of God, and an exposition by any Rabbi or other competent person; the center of social and religious activities among the Jews; in the OT, the synagogue is mentioned only one time and that is in Psa. 74:8; it is believed that the synagogue probably originated during Babylonian captivity due to the temple being destroyed and the Jews having no place to meet for worship; the nation had been scattered and they needed a place of instruction and worship, so the idea of a synagogue came into being; it became more prominent during the 400 years of silence--no open revelation--between Malachi and Matthew, even though the temple had been rebuilt; Jesus recognized the synagogue for He taught in them in NT time.

3. "Being glorified" = to honor; praised; indicated they were pleased with His instructions, and admired His wisdom; remember this was at the beginning of His ministry--three years later they crucified Him.

4. "Of all" = refers to all of Galilee.

B. Jesus preaches a sermon in His hometown. V. 16-30

1. The contents of His sermon. V. 16-27

a. What He reads. V.16-19

V. 16

1. "He" = "his" = Jesus.
2. "Came to Nazareth, where he had been brought up" = the home town where He lived from two years of age to about 30.
3. "As his custom was, he went into the synagogue on the sabbath day" = children at the age of five years were admitted into the synagogue, and at 13, attendance there was a part of the legal life of the Jew; Jesus regularly attended.
4. "And stood up for to read" = the holy books were always read standing; our Lord was well known in Nazareth and no doubt had a reputation as one knowledgeable of the Scripture; therefore, it was most natural that He should be asked to take a prominent part in the sabbath (Saturday; a day of rest) services.

V. 17

1. "And there was delivered unto him the book of the prophet Esaias" = there were two lessons read in the sabbath services; the first was always taken from the Pentateuch--the five books of Moses written on parchment; the second from the prophets, in this case Isaiah (OT spelling); the leader of the synagogue handed Jesus the scroll of Isaiah.
2. "And when he had opened the book he found the place where it was written" = Isaiah 61:1-2; Jesus may have chosen this place to read or this could have been the lesson assigned for that day in the synagogue; this was a prophecy of the Messianic Age.

V. 18

1. Verses 18-19 are quotes from the Septuagint of Isa. 61:1-2. The Septuagint is a Greek translation of the Hebrew OT done during the Greek Empire about 170 or 180 BC. Thus the reasons of the variations from Isa. 61:1-2.
2. "The Spirit of the Lord is upon me" = Isaiah has the LORD God, thus here is clearly the mention of the Trinity--three co-equal, co-existent, co-eternal persons of the Godhead.
3. "Because he hath anointed me" = ancient kings and prophets were set apart to their work by anointing with oil; by the Messiah being anointed is not meant that He was literally anointed, for He was never set apart in that manner, but that God had set Him apart for this work.
4. "To preach the gospel to the poor" = "gospel" means to announce glad tidings--a good and joyful message; by the "poor" are meant all those who are destitute of the comforts of this life, and who therefore may be more readily disposed to seek treasures in heaven; the Pharisees and Sadducees despised the poor but not our Lord. (Mat. 5:3; 11:5)
5. "He hath sent me to heal the brokenhearted" = to console those who are deeply afflicted, or whose hearts are broken by external calamities or by a sense of their sinfulness.

6. "To preach deliverance to the captives" = refers to releasing the mind captive under sin.
7. "And recovering of sight to the blind" = this was often literally fulfilled (Mat. 11:5); basically refers to giving sight to the blind spiritually. (II Cor. 4:4)
8. "To set at liberty them that are bruised" = "bruised" synonymous with broken-hearted or the contrite; it means those whose hearts are pressed or bruised by the consciousness of sin--to set them at liberty is the same as to free them from this pressure, or to give them consolation.

V. 19

1. "To preach the acceptable year of the Lord" = "the acceptable year" = means the time when it would be acceptable to God to proclaim such a message--the gospel.
2. Jesus did not finish Isaiah's statement, "the day of vengeance of our God." In Isaiah's prophecy two events were combined, the first coming of Jesus when God's favor and acceptance would be made available through Christ, and the Lord's second coming which will involve judgment. The Lord just dealt with His first coming.

b. What He says. V. 20-27

a) The identification. V. 20-23 Jesus says He is the Messiah Isaiah wrote about.

V. 20

1. "He" = "him" = Jesus.
2. "And he closed the book" = He rolled it up again; the writings of the OT were scrolls mounted on handles, which were read by rolling up one side while unrolling the other.
3. "And he gave *it* again to the minister" = refers to the one who had charge of the scrolls; scrolls were costly to make, and were very carefully preserved; it was his job to protect the scripture so he returned the scroll to its place for safe keeping.
4. "And sat down" = customary position for teaching.
5. "And the eyes of all them that were in the synagogue were fastened on him" = the people were intently fixed on him, waiting to see what explanation He would give of the words just read; the people of Nazareth had heard a great deal about this young man who had grown up in their midst; He had already performed miracles in Capernaum--what would He have to say?

V. 21

1. "And he began to say unto them" = His opening remarks were, "This day is this scripture fulfilled in your ears."
2. "This day" = refers to what He read in Isaiah--"this scripture" = the writing or this part of the Scripture.
3. "Fulfilled" = it is coming to pass; the thing originally intended by what He read is about to be accomplished.
4. "In your ears" = in your hearing; or you hear, in my preaching, the fulfillment of this prophecy--referring to the first advent (coming) of the Messiah.

5. It is probable that He said much more than is recorded here, but Luke preserved only the substance of His discourse.

V. 22

1. "All" = "they" = those in the synagogue who heard Jesus read and what He claimed in verse 21.

2. "Him" = "his" = Jesus the Messiah.

3. "Bare witness" = one word in the Greek; to give a first hand detailed account of what Jesus had said; they witnessed the power and truth of what He said.

4. "Wondered" = they were struck with the truth and force of His words.

5. "The gracious words which proceeded out of his mouth" = the words of grace and favor; the kind, affectionate, and tender exposition of the words and explanation of the design of His coming; it was so different from the harsh and unfeeling manner of the Pharisees and so different from all their expectations concerning the Messiah so they were filled with astonishment and awe.

6. "And they said, Is not this Joseph's son?" = this question expects a positive answer; also it shows that they knew nothing of Jesus' origin, but assumed that He was the son of Joseph and Mary by natural birth; His speaking ability surprised them, but never did it dawn on them that this "home town boy" could be the Messiah--unbelief had blinded their eyes.

7. The village carpenter--the very Christ? Impossible! They waited. Surely some monumental miracle would now endorse this claim, but no miracle came.

V. 23

1. "He" = "thy" = "me" = Jesus, the Messiah.

2. "Them" = "ye" = "we" = those in the synagogue who heard Jesus read and what He claimed in verse 21.

3. "Proverb" = a short catchy saying that expresses a common fact established by experience; something the people were familiar with; this is the proverb, "Physician, heal thyself" = this proverb was probably in common use at this time; the meaning--suppose that a man should attempt to heal another when he was himself diseased in the same manner; it would be natural to ask him first to cure himself and that would manifest that he was worthy of confidence.

4. Jesus knew what the people were thinking, "whatsoever we have heard done in Capernaum" = that Jesus had before this wrought miracles in Capernaum, though Luke has not recorded them; Capernaum was on the north-west corner of the Sea of Galilee, and was not far from Nazareth; note verse 14, that His fame went out through all the region.

5. "Do also here in thy country" = the people desired that Jesus would perform in Nazareth the miracles that He had done in Capernaum.

b. The illustrations. V. 24-27

V. 24

1. "He" = "I" = Jesus the Messiah.
2. "Verily" = surely; truly; of a truth.
3. "I say unto you" = instead of satisfying their curiosity and supplying them with some more empty arguments why they should listen to his words, the Lord quietly quotes a proverb well known to the people.
4. "No prophet is accepted in his own country:"
 - A. "Prophet" = fore-telling one who speaks out God's message.
 - B. "Accepted" = welcomed; respected.
 - C. "In his own country" = this could apply to the people of Nazareth, his home city and also to His own kin for His own brothers disbelieved His claims to be the Messiah (John 7:5); this also could apply to all the Jewish nation of Israel as a whole for Jesus knew they would not accept Him; therefore, He would reign in the hearts of the Gentiles and He gives two illustrations to prove His point.

V. 25

1. "I" = Jesus the Messiah.
2. "You" = the people who attended the synagogue and heard what Jesus said in verse 21.
3. "I tell you of a truth" = in reality; in fact; certainly; then He calls attention to two cases where acknowledged prophets had so little honor in their own nation that they bestowed their favor on foreigners--Gentiles.
4. He spoke of "the days of Elias" = NT spelling of the OT Elijah.
5. "When the heaven was shut up three years and six months" = this is verified in James 5:17 and does not contradict I Kings 17:1; in fact that verse does not say three years as heading in Scofield Bible states; I Kings 18:1 speaks of the third year; no doubt the famine had already started and it may have been in effect for six months already when Elijah came to King Ahab in I Kings 17:1; the complete time of the famine was three and a half years--"when great famine was throughout all the land" = God breathed (II Peter 1:21)
6. During that time "many widows were in Israel" = refers to the land of Israel, the Northern kingdom, where Elijah ministered; therefore, it was more remarkable, since there were so many in his own country he might have helped, that the prophet should have gone to a heathen city and aided a poor widow there.

V. 26

1. "But unto none of them was Elias sent, save unto Sarepta, unto a woman that was a widow" = "save" = this word means "except."
2. "Sarepta, a city of Sidon" = this was a city between Tyre and Sidon, near the Mediterranean Sea; it was not a Jewish city, but a Sidonian, and therefore, a Gentile town.
3. No prophet is accepted in his own country.

V. 27

1. "And many lepers were in Israel in the time of Eliseus the prophet" = "Eliseus" is the Greek way of writing the word "Elisha" as "Elias" is of Elijah.
2. Leprosy was the most dreadful disease mentioned in the Bible and there were many lepers in Israel during Elisha's ministry but "none of them was cleansed, saving Naaman the Syrian" = "saving" means except; the prophet Elisha passed by the homes of the people of Israel yet performed no miracle of healing upon anyone in Israel, even though there were many lepers in the country; but the one on whom Elisha worked his mighty miracle of mercy was the Syrian leper Naaman, the great foe of Israel. (II Kings 5)
3. No prophet is accepted in his own country.

2. The contempt for His sermon. V. 28-30

V. 28

1. "And all they in the synagogue" = refers to the Jews who had assembled on that Sabbath day.
2. "When they had heard these things" = that the Gentiles were objects of compassion with God, and that God often showed more favor to a single Gentile than to multitudes of Jews in the same circumstance; the Jews quickly caught the Lord's meaning--that Gentiles shared in the promised blessings of God's chosen people--Israel.
3. "Were filled with wrath" = violent anger; to be enraged--provoked by madness; they were angered by at least two things:
 - A. Jesus had used Naaman to show God's mercy and blessing on a heathen. That Gentiles were worthy of anything but God's judgment was unthinkable.
 - B. Jesus was saying the people of Nazareth were unworthy of Him just as Israel was unworthy of Elijah and Elisha.

V. 29

1. "And rose up" = they were all in agreement.
2. "Thrust him out of the city" = "thrust" carries the notion of violence.
3. "And led him unto the brow of the hill whereon their city was built" = this does not contradict #2; Nazareth was built on a mountain which seems to extend outside the city; it is said that there is a cliff close to Nazareth about 40 feet high; some commentaries state that they led Jesus two miles outside the city to another mountain but it must be remembered that this happened on a sabbath day and that mountain would be beyond the limits of a sabbath day's journey.
4. "That they might cast him down headlong" = this was the effect of a popular tumult; they had no legal right to take life on any occasion, and least of all in this furious and irregular manner.
5. This whole transaction shows:
 - A. To what extremities the wickedness of the heart will lead men when it is acted out.
 - B. That men are opposed to the truth, and that they would do anything, if not restrained, to manifest their opposition.

V. 30

1. "He" = "his" = Jesus, the Messiah.
2. "Passing through the midst of them went his way" = just how Jesus escaped from this violent attempt to kill Him remains a mystery; it seems there must have been something supernatural that took place; more probably Jesus by divine power, by the force of a word or look, stilled their passions, arrested their purposes, and passed silently through them.
3. The gospel of John sometimes uses the expression, "His hour (to die) was not yet come." (John 7:30; 8:20) There was divine timing in the entire life and ministry of the Son of God, and no earthly or satanic power could alter that schedule or cause Him to die prematurely, before the time the Father had established.

C. Jesus casts out demons in Capernaum. V. 31-37

V. 31

1. Mark records this same miracle in Mark 1:21-28.
2. "And came down to Capernaum" = "came down" is not just a figure of speech; Nazareth is located about 1200 feet above sea level while Capernaum is located at the NW corner of the "Sea of Galilee" which is 686 feet below sea level; therefore, Jesus came down to Capernaum--"a city of Galilee" = a region of northern Palestine.
3. "Taught them" = means to utter in public what He desired His hearers to know and remember; "them" refers to those gathered in the synagogue "on the sabbath days" = Saturday; the seventh day of the week; the day of synagogue worship.

V. 32

1. "Were astonished" = to be struck with astonishment; amazed; to strike a person out of his senses by some strong feeling, such as fear, wonder, or even joy; this is a very strong word; the tense describes prolonged amazement of those who heard Jesus.
2. "Doctrine" = teaching; that which is taught.
3. "His word" = His teaching.
4. "Was with power" = authority--so translated in Mark 1:22; means the ability or strength with which one is endowed, which He either possesses or exercises.
5. Mark 1:22 notes that Jesus did not get His power (authority) from the scribes--a copier of the law and other parts of the Scriptures (Jer. 8:8) and they were learned men in the Mosaic law and the sacred writings as well as interpreters and teachers.

V. 33

1. "Synagogue" = the building where solemn Jewish assemblies were held; the place of worship other than the temple at Jerusalem where the Jews congregated for worship; the service consisted of prayer, praise, the reading of the Word of God, and an exposition by any rabbi or other competent person.
2. "There was a man which had a spirit of an unclean devil" = refers to an unclean demon which had entered the man's body, took up his residence in it, and controlled him; this is called demon possession; there seemed to be more than one because verse 34 uses the word "*us*" which is in italics, thus supplied by the translators because plurality is indicated

in the Greek construction.

3. "Cried out with a loud voice" = to scream aloud; to raise a cry from the depth of the throat; the demons cried out, using the man's vocal cords; it was a deep throaty, terrible cry and had in it the fear of impending doom.

V. 34

1. "Let *us* alone" = even though only one devil (demon) is mentioned as possessing this man, that demon spoke up for the others as well; they were leagued together in the work of evil, and this one knew that if he was punished others would also share the same fate.

2. "What have we to do with thee" = what do we demons have in common with you?

3. "*Thou* Jesus of Nazareth" = "the Holy One of God" = the Messiah.

4. "Art thou come to destroy us" = to put an end to; ruin; may imply that the time of their destruction had not come, and that Jesus ought not destroy them before that time. Mat. 8:29 brings this out on a different occasion.

V. 35

1. "Jesus" = the Messiah.

2. "Rebuked" = to admonish; to address in sharp disapproval; means to rebuke another, the rebuke failing to bring the offender to acknowledge his sin.

3. There is another word used for rebuke in the NT also translated reprove in John 16:8 which means a rebuke which results in a conviction of sin and sometimes a confession of sin on the offender's part, however, Satan and his demons refuse to be convicted of their sin and will not acknowledge it nor repent, so that is why this word for rebuke is used here.

4. "Hold thy peace" = to close the mouth with a muzzle; to stop the mouth; make speechless; reduce to silence; the Greek construction issues a sharp command to be obeyed at once (same is true of "come out"); this is a nice way of saying "shut up and come out at once."

5. "And when the devil had thrown him in the midst" = the demon cast him to the ground- -refers to the floor of the synagogue: Mark 1:26 uses the word "torn" which means to convulse, like a spasm; Mark 1:26 also says he "cried with a loud voice" = a screech or scream without any words uttered.

6. "He came out of him" = the demon exerted his last power and he bowed to the Son of God and came out.

7. "And hurt him not" = they did not harm or injure him; the Lord is in control and the devil and his demons can not do any more than what the Lord allows.

V. 36

1. "Amazed" = to be astonished; to be terrified; to be frightened; their amazement was mingled with fright and terror; this is a graphic description of the reaction of the synagogue crowd to the impact of Jesus, His teaching, and the miracle He performed.

2. "Spake among themselves" = Mark 1:27 says they "questioned" = to seek or examine together; to discuss; dispute.

3. "What a word *is* this!" = Mark 1:27 states "what new doctrine is this?" = compared to the dry, legalistic teaching of the rabbis, the teaching of Jesus was new; the rabbis supported their teaching of Jesus by quoting other authorities but Jesus simply said, "I say unto you."
4. "For with authority" = the ability or strength with which one is endued, which He either possesses or exercises.
5. "Power" = inherent power--power residing in a thing by virtue of its nature; refers to His power of performing miracles.
6. "He commandeth" = military term used in the military sense of an "orderly array;" our Lord has the hosts of Satan under His absolute power at all times and He can command them at will and they obey Him, "He commandeth the unclean spirits, and they come out" = the most astonishing things to the crowd was that the demons obeyed Him.

V. 37

1. "Fame" = hearing; report; rumor; the thing heard.
2. "Went out into every place of the country round about" = they had no telephones, telegraphs, newspapers, or radios, but the report concerning the new teaching spread with lightning speed by word of mouth everywhere throughout all Galilee. (Mark 1:28)

D. Jesus heals Peter's wife's mother and many others. V. 38-44

V. 38

1. "He" = "him" = Jesus.
2. "He arose out of the synagogue, and entered into Simon's house" = Mark 1:29 used the word "forthwith" which means immediately; Simon, who is Peter, lived in Bethsaida (John 1:44) which is just a few miles east of Capernaum, which is where He was in the synagogue and He went to Simon's house.
3. "And Simon's wife's mother was taken with a great fever" = "taken with" means to be afflicted with or suffering from; Mark 1:30 says she "lay sick of a fever"--means she was lying prostrate and the tense speaks of continuous action or state in past time meaning she had been sick for some time.
4. "With a great fever" = the Greek word for fever means fire--she was burning up with a fever which Luke the physician described as "great" = speaks of intensity.
5. "And they besought him for her" = the people who were present in the house requested Jesus to help this sick woman.
6. It is interesting to note that Simon, who was Peter, had a wife; therefore, he could not have qualified to have been the first Pope of the Catholic church according to their teaching.

V. 39

1. "He" = Jesus, the Messiah.
2. "And he stood over her, and rebuked the fever" = Mark 1:31 says He came and took her by the hand and lifted her up and Luke said "he rebuked the fever" = just as he had done to the demons in verse 35.

3. "Immediately she arose" = at once the fever left her; this shows that this was not an ordinary recovery from fever, which is usually slow and tedious.

4. "And ministered unto them" = to be a servant; a domestic; to wait upon; to serve; the tense shows progressive action, thus, indicating she went on serving them; it took some time to prepare a meal.

V. 40

1. "Now when the sun was setting" = sunset marked the end of the Jewish day; tradition, not law had set a limit on the distance one could travel on the sabbath; Jesus fulfilled the law but was not bound by the traditions the Jews had established; this was probably the reason He traveled to Simon's house from Capernaum which was beyond the limit tradition set.

2. "All they that had any sick with divers diseases brought them unto him" = when the sabbath ended the people had liberty to bring their sick ones to Jesus; the sick could not be carried on the sabbath.

3. "Him" = "he" = Jesus, the Messiah.

4. "Divers" = various; Mark 1:34 refers to many possessed with demons; this seems to indicate that some diseases are caused by demon possession.

5. "And he laid hands on every one of them and healed them" = the act of laying hands on them was symbolic of the flow of divine power from Jesus to the person healed; it should not be regarded as magic.

6. So many were brought to the Lord that He must have spent a large part of the night in ministering to them.

V. 41

1. "Devils" = demons.

2. "And devils also came out of many" = Mat. 8:16 states that He healed all that were sick so this phrase reinforces the fact that some of the diseases were due to demon possession.

3. When the demons came out they were "crying out, and saying, Thou art Christ the Son of God" = a lot of people deny the deity of Jesus as being the Son of God, but not the demons, "for they knew that he was Christ" = the Messiah. (James 2:19)

4. "And he rebuking *them* suffered them not to speak" = Jesus refused to allow the demons to announce His true identity lest the people should become emotionally charged to the point of forcing a confrontation with Rome; there were some who were more than ready to rally around a political messiah and champion his cause; Jesus did not come to run for political office; He came to alleviate human suffering and to atone for the sins of the world. (Isa. 53:4-5)

5. The demons clamored to be heard, but Jesus told them to be silent because testimony from such a source would not help the cause of Christ with the people.

V. 42

1. "When it was day" = Mark 1:35 indicates it was before daylight.

2. "He departed" = left out of Simon's house.
3. "And went into a desert place" = a solitary and uninhabited place; Mark 1:35 states He went there to pray; often after a busy day Jesus retired from the crowds in order to pray. (Luke 5:16)
4. "And the people sought him" = the crowds were searching for Him; the disciples found Him first probably because they knew where to look. (Mark 1:36-37)
5. "And came unto him, and stayed him, that he should not depart from them" = when the people located Christ they attempted to persuade Him to stay longer; "stayed" means to detain; Jesus was becoming extremely popular.

V. 43

1. "He" = "I" = Jesus the Messiah.
2. He declined their invitation to stay there by saying unto them, "I must preach the kingdom of God to other cities also; for therefore am I sent" = He had a responsibility to other people as well; His purpose in coming was to preach the kingdom of God to as many as possible.
3. "Preach" = to herald forth good news--to announce glad tidings.
4. "The kingdom of God" = refers to the kingdom which belongs to God and is the place of God's rule, domain, and authority; it is both a present reality and a future event; at times it is synonymous with kingdom of heaven--the context will let you know.
5. "For therefore am I sent" = refers to the reason He came forth from God; Jesus did not come for the praise and applause of men, but to preach (herald forth) and to die on the cross that men might be saved (Luke 19:10); the miracles attracted attention to Him but they were not the object for which He came.

V. 44

1. "And he preached in the synagogues of Galilee" = Jesus made a tour throughout all Galilee, which according to history contained over 200 villages, each containing several thousand inhabitants.
2. We are not told the length of this preaching tour nor are we told much about what miracles He performed.

CHAPTER 5:

I. Jesus calls His first disciples. V. 1-11

A. Jesus' sermon from Peter's boat. V. 1-3

V. 1

1. Verses 1-11 records Jesus' call of His first disciples which occurred before He cast out the demon in Capernaum and the healing of Peter's wife's mother. This is recorded in the other synoptic gospels--Mat. 4:18-22 and Mark 1:16-20.
2. "And it came to pass" = refers to some time passing since He had returned to Galilee (Luke 4:14) before this occasion occurred.

3. "He stood by the lake of Gennesaret" = at which time "the people pressed upon him to hear the word of God" = His fame as a great teacher was evidently now firmly established; if it were known that He intended speaking in public, a crowd of listeners would gather quickly round Him, whether in the synagogues, or by the lake shore or in the market place.

4. "Lake of Gennesaret" = called also the Sea of Galilee and the Sea of Tiberias; Gennesaret was the more ancient name of the lake, taken from a small territory or plain of that name on its western border just south of Capernaum; it was a large body of water, about 13 miles long and eight miles wide, almost 700 feet below sea level.

V. 2

1. "He" = Jesus, the Messiah.

2. "And he saw two ships" = not massive ships but fishing boats without decks.

2. "Standing by the lake" = anchored by the lake or drawn up upon the beach.

3. "The fishermen" = owners of the boats.

4. "Were gone out of them and were washing *their* nets" = it seems that the men who owned these boats had taken their nets and were cleaning (washing) them along the shore by the water's edge; cleaning the nets was the regular morning's work after a night of fishing.

V. 3

1. First and third "he" = Jesus, the Messiah.

2. "And he entered into one of the ships, which was Simon's" = the boat Jesus got into belonged to Simon--Peter.

3. "And prayed him that he would thrust out a little from the land" = "prayed" means requested; "thrust" means to push the boat out into the water.

4. "And he sat down and taught the people out of the ship" = to set down was the customary position of Jewish teachers; "taught" means to utter in public what He desired His hearers to know and remember; the still water acted as a sounding board, a loudspeaker; it picks up a speaker's voice and throws it up the beach and the hillside so that everyone can hear what is being said even when it is spoken in a conversational tone of voice--the Lord did not have to raise His voice to be heard by one and all.

B. Jesus summons from Peter's boat. V. 4-11

V. 4

1. "He" = Jesus, the Messiah.

2. "When he had left speaking" = when He had finished His message--we are not told what His message was about.

3. "He said unto Simon, Launch out into the deep" = He spoke to Peter the owner of the boat He was in; "launch out" means to go out "into the deep" = into the sea, a distance from the shore.

4. "And let down your nets for a draught" = draught refers to catching fish in their nets

and drawing them into the boat.

V. 5

1. "Simon" = "I" = Peter.
2. "Him" = "thy" = Jesus, the Messiah.
3. He called Him "Master" = the word means one placed over others, therefore it comes to mean teacher or guide.
4. "We have toiled all the night" = toiled means to labor with a wearisome labor; refers to very hard work.
5. "And have taken nothing" = have not caught any fish.
6. "Nevertheless" = but; we have not caught any fish all night but "at thy word I will let down the net" = at your command; Jesus' command seemed unreasonable, but Peter showed his love and respect for Christ by not letting his better judgment hinder his obedience.
7. We read of Peter's first encounter with Jesus in John 1:41-42. There is no farther record of his encounter with Jesus until this occasion.

V. 6

1. "They" = may refer to Peter and Andrew, Peter's brother.
2. "Had this done" = had let down their net.
3. "They inclosed a great multitude of fishes" = refers to a large number of fish, so many that "their net brake" = the Greek construction reveals that their net began to break; if their net had broken as our English word seems to suppose the fish would have escaped, but no more is meant than that there was such a multitude of fish that their net was at the point of being rent asunder.
4. It is interesting to note that our Lord said "nets" and Peter only let down one net. Peter obeyed to a degree but really he and the others had labored all night which was the best time to catch fish and they had labored to wash the nets and now Jesus said let them down in the morning time which was not a good time to catch fish. Besides they would have to wash the nets again, so his thinking was to let down one net. He was trying to appease the Lord by half-heartedly obeying. The result was still staggering because the net was full.

V. 7

1. "They beckoned unto *their* partners" = "beckoned" means they signaled for help from James and John, who were cousins and partners to Andrew and Peter, to "come and help them" for "they were in the other ship (boat)."
2. "And they came, and filled both the ships; so that they began to sink" = the multitude of fish was so great that their weight caused both boats to go deeper in the water and no doubt water was coming or almost coming over the sides but they got to the shore. (verse 11)

V. 8

1. Luke now calls Simon by both his names "Simon Peter" = Simon is from a Hebrew word and Jesus had changed his name to "Cephas" in John 1:42 which means a stone as John interpreted it in this verse; "stone" is "Petros" which is Greek for Peter; our Lord added this name which was to become descriptive of Simon's character after the Holy Spirit had gotten control of him.
2. "When Simon Peter saw *it*" = saw the boats full of the miraculous catch of fish; he had been so busy hauling in the fish that he had no time to think on what had happened.
3. "He fell down at Jesus' knees" = this is a common posture of supplication; seems this occurred on Peter's boat.
4. "Saying, Depart from me; for I am a sinful man, O Lord" = this is an expression of Peter's humility and of his consciousness of his unworthiness; in contrast with Jesus, whose deity was indicated by this miracle, Peter realized that he was sinful and felt unworthy to have Jesus with him.
5. "O Lord" = master; a title of honor expressive of respect and reverence; he to whom a person belongs.

V. 9

1. "He" = "him" = Simon Peter.
2. "Was astonished" = amazed; confounded with fear, surprise, or admiration.
3. "And all that were with him" = Andrew, James, John, and possibly Zebedee and hired servants. (Mark 1:20)
3. "At the draught of the fishes which they had taken" = they had never seen anything like this; a sense of mystery filled the atmosphere.

V. 10

1. "And so was also James, and John, the sons of Zebedee, which were partners with Simon" = this is double emphasis as verse 9 says "all that were with him" = verse 9 could have applied to all that was on Peter's boat while verse 10 applies to the second boat.
- 2 "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men" = He calmed their fears, not only Simon's but the others with Him.
 - A. "From henceforth" = hereafter.
 - B. "Thou shalt catch men" = thou shalt be a minister of the gospel and preach the truth to others that they may be saved; Mat. 4:19 states, "I will make you fishers of men."

V. 11

1. "And when they had brought their ships to land" = this lets us know that the ships (boats) did not completely sink.
2. "They forsook all, and followed him" = they left their livelihood, possessions, and loved ones to follow Jesus as students and workers of the Kingdom.
3. Luke 5:10-11, I believe corresponds to the synoptic Mat. 4:18-22 and Mark 1:16-20.

These disciples, when called, left all and followed Christ, and the Lord did not have to call them again. The seeming variation differences in these Scriptures have an explanation that will line them up. Matthew and Mark did not tell of the miraculous draught of fish. Jesus could have gotten out of the boat before Peter launched out into the deep and this could explain Him walking along the shore in Matthew and Mark.

C. Jesus heals a leper. V. 12-16

V. 12

1. "And it came to pass" = refers to some time passing; this phrase is one way of saying that Luke's recording was not in chronological order.
2. "He" = "Jesus" = "him" = "Lord" = "thou" = the Messiah.
3. "In a certain city" = the wording lets us know this occasion happened in a city, although not named; Mat. 8:1-4 gives this same incident and verse 1 states Jesus had come down from the mountain--the mount where He proclaimed a sermon on the mount of Mat. chapters 5-7.
4. "Behold" = used to call attention to what Luke is about to say.
5. "A man full of leprosy" = the language implies an advanced case; leprosy was a common disease in Bible times in the east; its final states causes disfigurement of the body; he was leprous from head to foot.
6. "Who seeing Jesus" = to see with his eyes; no doubt he had heard of His fame and ability to heal people of their infirmities whatever they were.
7. "Fell on *his* face" = bowed down in reverence before Jesus; Mark 1:40 said "he came kneeling;" Mat. 8:2 says "he worshipped him;" the law required the segregation of lepers outside the towns. (Lev. 13:45-46)
8. "And besought him" = to beg; to make supplication; refers to an urgent appeal; Mark 1:40 uses the word "beseeching."
9. "Saying, Lord if thou wilt" = to be willing; to desire; word means a desire that comes from one's emotions; this was an exhibition of great faith, and also an acknowledgment of his dependence on the will of Jesus; this is the way every sinner must come to Jesus.
10. "Thou canst" = to have power; to be able; the leper does not doubt the ability of the Lord to heal.
11. "Make me clean" = to cure me of this disease in the flesh; to make one legally clean in the eyes of the law and restore me to the privileges of the congregation. (Lev. 14)

V. 13

1. "He" = "*his*" = Jesus, the Messiah.
2. "Him" = the leper.
3. "And He put forth *his* hand and touched him" = Mark 1:41 says Jesus was, "moved with compassion;" the Greek construction of this sentence is that Jesus was saying "I will" at the time He was touching the leper, but the thought "I will" and the act of cleansing him, all preceded the spoken words and the outstretched hand.
4. The Levitical law forbade a Jew to touch a leper who was considered unclean. (Lev. 13:44; 5:2) Jesus did not break the law. (Mat. 5:17)

5. All of this means that our Lord did not touch the leper in order to cleanse him, but to show him and the people around them, that he was cleansed of his leprosy.
6. "Immediately" = Mark 1:42 adds "as soon as he had spoken;" means that which was already done in the mind of the Lord came forth for man to see.
7. "The leprosy departed from him" = to go off from; signifies separation; the man was completely separated from his leprosy.

V. 14

1. "And he charged him to tell no man" = this was to keep excitement down and avoid needless opposition to Christ; it is evident that He wished to draw the thoughts of men away from His miracles, and to fix them upon His doctrine; what He determined to check was a false and mistaken desire among the people to make Him king.
2. "And shew thyself to the priest" = this is "according as Moses commanded" = this is according to Lev. 14:1-9.
3. "And offer for thy cleansing" = this speak of offering sacrifices; this also is "according as Moses commanded" = this is according to Lev. 14:10-20.
4. Without the sanction of the priest this man would not have been accepted back into society for fear of communal contamination.
5. "For a testimony unto them" = that the priest might have clear evidence that this leper was cleansed, not after the custom of the law, but by the operation of grace.

V. 15

1. "But so much the more went there a fame abroad of him" = Jesus had charged the leper to tell no man in verse 14 and Mark 1:45 states that he published about his healing--to make public proclamation and the Greek tense speaks of continuous proclaiming; it is evident that His wishes and command were neglected possibly out of a mistaken feeling of gratitude.
2. "And great multitudes came together to hear, and to be healed by him of their infirmities" = this resulted in His work of teaching being hindered by the crowds who resorted to Him at once as a Physician of extraordinary power.

V. 16

1. "He" = "himself" = Jesus, the Messiah.
2. "Withdrew himself into the wilderness" = He left the crowd and went into a solitary place--a non-inhabited place.
3. "And prayed" = this was the custom of Jesus--to get alone and pray to His Father.

Jesus heals a paralytic. V. 17-26

V. 17

1. "It came to pass on a certain day" = the time and place are not particularly mentioned here, but from Mark 2:1 it seems it was in Capernaum in a house teaching.

2. "As he was teaching, that there were Pharisees and doctors of the law sitting by" = Pharisees are a Jewish sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God; they were bitter enemies of Jesus; "doctors of the law" were teachers and interpreters of the law, among the Jews; yet they were gathered around Jesus and were listening critically to His teaching.

3. "Which were come out of every town of Galilee, and Judaea, and Jerusalem" = the fame of the teacher had brought to Galilee religious leaders from all parts of the land; the phrase "every town" shows how representative the audience was; the people had come from a great distance; the linking of the three geographical areas shows that the entire country had developed a common interest in the ministry of Christ; Mark 2:2 states there were so many gathered that there was no room to receive them.

4. "And the power of the Lord was *present* to heal them" = Jesus, who was empowered by the Holy Ghost, was present to heal those who needed healing.

V. 18

1. "Behold" = a word which calls attention to what Luke is about to say.

2. "Men brought in a bed a man" = Mark 2:3 states there were four men; "bed" is a thickly padded quilt or mat--a pallet; verse 19 Luke called what the man was on a "couch" which is a pallet or small bed; these are different words in the Greek yet mean basically the same thing.

3. "Which was taken with a palsy" = Mark 2:3 said he was "sick of the palsy;" palsy means a paralytic; suffering from the relaxing of the nerves on one side.

4. "And they sought *means* to bring him in, and to lay *him* before him (Jesus)" = so many people were already in the house and gathered around the door that the men could not get their paralytic friend close enough to attract Jesus' attention--so stated in verse 19.

V. 19

1. "And when they could not find by what way they might bring him in because of the multitude" = "they went upon the housetop, and let him down through the tiling with his couch into the midst of Jesus."

2. "They went upon the housetop" = the roof of the houses in that period of time in that location were flat and usually had outside stairs which could explain the men's easy access to the roof.

3. "And let him down through the tiling" = Mark 2:4 speaks of breaking up the roof which means to dig through; the house must have had slabs of tiling (made out of clay) laid across the joist and that was covered with ashes, dirt, and possibly grass growing on it; "let him down...with his couch" = each had a rope tied on the four corners of the pallet by which they let him down.

4. "Into the midst before Jesus" = they let him down in the midst of the people who were gathered around Jesus; they must have moved back when the roof was removed so the paralytic man could be laid before Jesus--in His presence, at His feet.

V. 20

1. "He" = Jesus, the Messiah.

2. "When he saw their faith" = having seen their faith; this refers to the men who carried the sick man and uncovered the roof and let him down into the room; their actions were visible evidence of their faith; the paralytic had faith to be healed but the faith referred to here was that evidenced by the strenuous actions of the men.
3. "Him" = the paralytic.
4. "Man, thy sins are forgiven thee" = our Lord began with the man's spiritual need, which was greater than his physical need; it seems the wretched physical condition of the sick man was due to his sinful life, yet Jesus treats him with the utmost of kindness.
5. "Forgiven" = means to send from oneself; to send away; to put away; to dismiss; the act of dealing with the act of wrongdoing in such a way that the sinner who appropriates the Lord Jesus as Lord and Saviour, has his sins put away in two ways: 1) put away on a judicial basis, by the shed blood of Christ; 2) put away in the sense of removing the guilt of that sin from the believing sinner and bestows a positive righteousness, Jesus Christ Himself (I Cor. 1:30), in whom this person stands justified forever.

V. 21

1. "Scribes" = a copier of the law and other parts of the Scriptures (Jer. 8:8); they were also men learned in the Mosaic law and the sacred writings; also interpreters and teachers; the problem was that the scribes quoted other rabbis and felt their purpose was to be expounders of the traditions which made a millstone around the necks of the people, and by so doing, they set aside the word and will of God by their traditions and legalism. (Mark 7:9, 13)
2. "Pharisees" = see notes on verse 17.
3. "Began to reason" = to revolve in one's mind; deliberate.
4. "Saying, Who is this which speaketh blasphemies?" = "blasphemies" means to say evil of anyone; to injure by words; to blame unjustly; when applied to God, it means to speak of Him unjustly; to ascribe to Him acts and attributes which He does not possess.
5. "Who can forgive sins, but God alone" = Jesus statement in verse 20 was His claim to deity; if Jesus had been only a man, they would have been correct, for He was indeed identifying Himself with the Almighty; what they were not willing to admit, and did not know, was that although Jesus was a man He was also God in the flesh; Jesus' critics were shocked at His assuming a right that belongs to God alone--the right to forgive sins.

V. 22

1. "But when Jesus perceived their thoughts" = "perceived" means to know accurately--so translated in Mat. 9:4; refers to Jesus who is God and knows all things; He knew their thoughts which were the same as words outspoken.
2. "He answering said unto them" = they just reasoned in their hearts but Jesus spoke words unto them.
3. "What reason ye in your hearts" = Mat. 9:4 states Jesus said to them, "Wherefore think ye evil in your hearts."

V. 23

1. "Whether is easier" = it would be easier to say, "Thy sins be forgiven thee" because if

they were not, there would be no outward evidence--thus, the Pharisees and scribes would not know if that occurred.

2. "Rise up and walk" = this required action by the paralytic which could be seen by the people; if the man had not been healed, everybody would have known that the healer was a fraud.

3. With Jesus, who is God, it was just as easy to heal as it was to forgive sin.

V. 24

1. "That" = in order that; introduces a purpose clause.

2. "Ye may know" = speaks of absolute positive, beyond a peradventure of a doubt, knowledge.

3. "That the Son of man hath power upon earth to forgive sins" = the Son of Man on earth has the delegated authority (power), as the Son of God, from God the Father, to forgive sins.

4. "He said unto the sick of the palsy, I say unto thee:"

A. "Arise" = tense speaks of progressive action--be arising.

B. "Take up" = to pick up and carry; the Greek grammar shows that the command was given with military snap and curtness, and was to be obeyed at once.

C. "Couch" = pallet; also called a bed in verse 18; a thickly padded quilt or mat.

D. "And go into thine house" = it was the desire of our Lord that the paralytic, when healed, would not remain with Him and thus attract unnecessary attention to Him that would hinder His preaching ministry.

5. Jesus' claim to authority which belonged only to deity was the act which caused the religious leaders to launch their organized opposition to Him from that time on.

V. 25

1. "Immediately" = instantly; there was no delay.

2. "He" = "his" = the paralytic.

3. "He rose up" = one moment the man was laying on the pallet before Jesus and the crowd, then next, at Jesus' command, he sprang to his feet instantly and completely whole.

4. "And took up that whereon he lay" = rolled up his pallet, bed (verse 18), couch (verse 19).

5. "And departed to his own house glorifying God" = he obeyed what the Lord said in verse 24; "glorifying" = to praise; extol; magnify; the healed paralytic knew Jesus was God in flesh.

V. 26

1. "They" = "all" = "we" = the common people as well as the Pharisees and scribes, the critics who were present that day.

2. "They were all amazed" = astounded; a throwing of the mind out of its normal state; our word "ecstasy" comes from this word.
3. "They glorified God" = to praise; extol; magnify; to acknowledge God's power; this may only be applied to the common people and not the Pharisees and scribes.
4. "Were filled with fear" = that which strikes terror--common reaction to the supernatural.
5. "Saying, We have seen strange things to day" = Mark 2:12 states "we never saw it on this fashion" = these people were in a sense taken out of their usual routine by the wonder of the miracle and had their entire attention taken up with a marvelous cure, almost to the point of being beside themselves.

D. Jesus called Matthew. V. 27-29

V. 27

1. "And after these things" = after healing the paralytic; Mat. 9:9 and Mark 2:13-14 also places the call of Matthew after healing the paralytic.
2. "He" = "him" = "me" = Jesus, the Messiah.
3. "He went forth, and saw a publican" = tax collector, noted for their undue exercise of power; a certain part of man's earnings was demanded for taxes but the publicans usually asked more, and enriched themselves by the difference; they were hated by the people, who considered them traitors because they worked for Rome; "saw" means to look at with special attention--carries the idea of hazing with a purpose.
4. "Named Levi" = his original name; Matthew, his apostle name; so recorded in Mat. 9:9; the son of Alphaeus. (Mark 2:14)
5. "Sitting at the receipt of custom" = sitting at the place of toll; he was a tax collector who collected toll for the Roman government.
6. "He said unto him, Follow me" = follow means to follow one who precedes; to join him as his attendant; to join one as his disciple; to side with his party; this is not an invitation but a command; this is probably an effectual call to salvation and service--apostleship; the tense denotes the beginning of an action and its habitual continuance; this meant for Levi to walk the same road that Jesus walked, a road of self-sacrifice, a road of separation, a road of suffering, a road of holiness; the Greek construction reveals this to be a side by side walk down the same road participating in the Lord's companionship.

V. 28

1. "He" = Levi--Matthew.
2. "And he left all, rose up, and followed him" = Levi arose immediately and left all (a life of riches and luxury) to follow Jesus; this was fruit of repentance and saving faith.
3. He practiced what Col. 1:6 states "bringeth forth fruit, since the day ye heard of it, and knew the grace of God in truth."

V. 29

1. "And Levi made him a great feast in his own house" = this language indicates that Levi (Matthew) was a person of consideration and position.

2. "And there was a great company of publicans and of others that sat down with them" = "others" is allos--those who were of the same kind; this gathering was probably due to the effort of Levi to bring into friendly relations his former associates and friends and the new Master for whose sake he had given up everything; Levi wanted them to meet Jesus.

E. Jesus answers the scribes and Pharisees. V. 30-39

V. 30

1. "Their" = refers to the scribes and Pharisees belonging to the Jewish crowd.
2. "Scribes and Pharisees" = see notes on verse 21.
3. "Murmured" = a complaint half expressed or uttered in a low muttering voice; to grumble; to complain.
4. "Against" = toward.
5. "His" = Jesus, the Messiah.
6. "Disciples" = a learner; a follower; the word in itself does not include the idea of salvation in it--it can mean a lost or saved follower (one who trails along) (John 6:60, 66); the context identifies exactly what their spiritual condition was; here the word is used of the disciples our Lord had just called to be His helpers.
7. "Saying" = seems their murmuring voiced a question, "Why do ye eat with publicans and sinners?"
 - A. "Ye" = the disciples.
 - B. "Eat and drink with" = these are tokens of mutual affection and confidences and symbols of loyalty; the Pharisees objected to Jesus' action in associating with these people, for they forbade people to eat with sinners, lest they should become ritually defiled or appear to condone their life-styles.
 - C. "Publicans and sinners" = Publicans are associated with sinners because they usually followed that calling because it offered the opportunity for fraud and extortion; therefore, they were hated and excluded from the synagogue.
8. The scribes and Pharisees held Jesus in considerable awe, so instead of challenging Him, they picked on His disciples.

V. 31

1. "And Jesus answering said unto them" = Jesus came at once to the rescue of His tongue-tied disciples.
2. "They that are whole need not a physician; but they that are sick:"
 - A. "Whole" = to be sound; to be well; to be in good health.
 - B. "Physician" = doctor.
 - C. "Sick" = to have a disease.
3. A physician would not commonly be found with those that were in good health. Jesus answered His critics with a medical analogy. His answer was profoundly simple but also simply profound.

V. 32

1. "I" = Jesus, the Messiah.
2. "Call" = speaks of the divine invitation to salvation; the effectual (producing or capable of producing the desired effect) call.
3. "Righteous" = refers to those who seem to themselves to be righteous, who pride themselves on their virtues; self-righteousness. (Rom. 3:10; Mat. 5:20)
4. "Sinners" = one devoted to sin; an habitual sinner.
5. "Repentance" = reversal; to change one's mind, attitude, heart, and direction; involves both a turning from sin and a turning to God; this is a work of God worked by godly sorrow (II Cor. 7:10); and is necessary for one to be saved. (Luke 13:3, 5)
6. There are none righteous (Rom. 3:10) and as a physician is in his proper place with the sick, so is Jesus with guilty and miserable sinners.

V. 33

1. "They" = seems to refer to the disciples of John as the synoptic Matthew brings out (Mat. 9:14); seems the disciple of John sided with the Pharisees in the Jewish ceremonial, ritualistic observances, while John the Baptist was in prison.
2. "Him" = Jesus, the Messiah.
3. "Disciples of John" = followers of John the Baptist.
4. "*Disciples* of the Pharisees" = followers of the sect of the Pharisees.
5. "Fast" = to abstain as a religious exercise from food and drink; today it is believed that only water is allowed during a fast.
6. "Make prayers" = make entreaty to God in connection with their fasting.
7. "Thine" = refers to the disciples and followers of Jesus.
8. "Eat and drink" = Mat. 9:14 states, "Thy disciples fast not;" fasting was a means of expressing grief, repentance, and humility (II Sam. 1:12; I Kings 21:27; Jonah 3:6-7); the practice may have been ordered for the Day of Atonement (Lev. 16:29); otherwise it was a common sign of piety for the disciples of John and the Pharisees; Luke 18:12 tells of a Pharisee who fasted twice a week; because Jesus' disciples did not practice fasting, they appeared to the disciples of John and the Pharisees to be impious and undisciplined--eating and drinking with sinners. The people were puzzled since Jesus' ethical (moral) standards were no lower than those of John and the Pharisees. They wondered why His disciples were not as strict as John's.
10. The practice of fasting among the Jews was as follows: In the law of Moses only one appointed fast in the year was ordered--that was on the solemn Day of Atonement. (Lev. 16:29) After the Exile, the one fast was increased to four but the prophets gave no order to this additional ritual. It is evident that our Lord Himself never observed or approved of these fasts of the Pharisee sect.

V. 34

1. "And he said unto them" = Jesus answers the disciples of John and the Pharisees in verses 34-39 by giving three illustrations, all of them given to establish the same thing--that we would be just and right in our behavior following the dictates of our heart and not

following tradition. These three things are also recorded in Mat. 9:15-17 and Mark 2:19-22.

2. The first illustration concerns the relationship of the bridegroom to the bride.

3. "Children" = sons; refers to Jesus' disciples; Jesus is the bridegroom while His disciples (children of the bridechamber) were newly married to Him.

4. The wedding feast was a time to be merry because during that time the bride had the full attention and presence of the bridegroom so there was no need to fast. During a joyous celebration such as a wedding it would be absurd to expect the guests to fast instead of feast. It would be inappropriate to fast as though in mourning when the very Son of God was with them.

V. 35

1. "But the days will come, when the bridegroom shall be taken away from them" = the time will come when Jesus would be taken away as for His presence; then would be a time to be in solitude and fasting, like a wife whose husband has gone away on business.

2. "Shall be taken away from them" = has reference to the crucifixion; the word "taken away" conveys the idea of painful severance.

3. "Then shall they fast in those days" = implies there is a time for fasting. (Mat. 6:16-18, "when" you do, not "if.")

V. 36

1. In this second illustration "he spake also a parable unto them" = "parable" means to throw alongside; comparison of one thing to another; a window through which one can see truth; incidents taken from daily life by which He conveyed spiritual teaching.

2. Patched garments were common in Palestine, because the people were poor. New cloth, sewed on an old garment, will shrink when washed and pull apart the older and weaker cloth.

3. The gospel of Jesus Christ was not to be a patch attached to the Mosaic law. Our Lord is teaching us that it is a vain thing to attempt to mingle together the spiritual liberty of the gospel with the old ceremonies of the Law.

V. 37

1. The third illustration is also another parable.

2. "Bottles" = were not glass containers, but skins of animals used as sacks for liquid.

3. The old wineskins had lost their elasticity and would not hold new wine, which might still be in partial process of fermentation.

4. To put new wine in old wineskins (bottles) would result in a twofold loss--both the wineskins and that of the wine.

V. 38

1. "But" = reveals the contrast in the parable; new skins or bottles would yield to the fermenting wine and be strong enough to hold it from bursting.

2. Application: It is not fit that Christ's doctrine should be attached to or connected with the old and corrupt doctrines of the Pharisees.

3. Jesus was saying that the old forms of Judaism were not suitable for containing the new force of the gospel. There is a power in the new gospel that needed a new container--the church became that new container.

V. 39

1. It seems strange to read this statement, until we notice the context.

2. The Pharisees had become steeped in the "old *wine*" of their traditions and rituals. And they would not accept the "new wine" of the gospel.

3. In their self-sufficiency and pride they believed they needed nothing new. Judaism had been tried and found true; they wanted nothing else.

4. In God's economy the time had come for a change--for the "new wine" of the gospel. A pivotal point had been reached in the history of Redemption. The Law had served a useful purpose. Paul wrote in Gal. 3:24 that the law was our schoolmaster to bring us to Christ, but now a new and living way was soon to begin providing direct access to God; however, many of those who had been drinking the "old *wine*" refused the "new wine" Jesus was offering.

5. A fresh revelation had come in Christ, which demanded a different form of worship--not OT rituals and traditions.

CHAPTER 6:

A. Jesus is the Lord of the sabbath. V. 1-11

V. 1

1. "And it came to pass" = indicates some time had elapsed since the call of Matthew during which time other things occurred in Jesus' ministry which Luke did not record; also this lets us know things are not necessarily in chronological order.

2. "On the second sabbath after the first" = this phrase is very difficult for the expositors of this gospel; the best answer: the phrase is a reference to the usage of the Jewish calender--may mean the second sabbath that came in the sequence after the opening of the religious year at the Passover; Mat. 12:1 and Mark 2:23 simply says sabbath day.

3. "He" = "his" = Jesus, the Messiah.

4. "Went through" = to journey alongside; the word seems to combine the idea of going through and alongside; Jesus and His disciples went through the field on a footpath with grain on either side; the tense reveals a continuous action; thus, they were moving through the field.

5. "Corn fields" = "corn" is a generic word for any type of grain; in context it is referring to either barley fields or wheat fields of growing grain.

6. "His disciples" = "their" = refers to Jesus' followers.

7. "Plucked the ears of corn" = broke off the heads of the barley or wheat; the reason they did this Mat. 12:1 states, they "hungred," thus they "did eat."

8. "Rubbing *them* in *their* hands" = after plucking off the heads of grain they (disciples) rubbed the heads of grain in their hands to get the kernels separated from the heads of

grain--to separate the grain from the chaff.

9. They had probably been out for some hours with Jesus and had nothing to eat and now finding themselves in a field of ripe grain, took this easy, present means of gratifying a natural want. The law expressly permitted them to do this. (Deut. 23:24-25)

V. 2

1. "And certain of the Pharisees" = a sect that put oral traditions above the law were watching Jesus' action very closely, trying to find something He did wrong.

2. "Them" = "ye" = the disciples of Jesus.

3. They said, "Why do ye that which is not lawful to do on the sabbath days?" = Luke says they ask the disciples this question while Mark 2:24 says they ask Jesus--no contradiction for they asked the group, Jesus and His disciples; they considered what Jesus and His disciples did was violating the law (Exo. 34:21); their strict interpretation of the law regarded picking and rubbing out the grain as work.

4. The Pharisees did not object to what they did, only to the time when it was done--sabbath day. It was work forbidden by those who, through their traditions had made man for the sabbath, not the sabbath for the man.

5. There were a lot of actions that we would think nothing about while the Pharisee would consider it as work. For example: The rabbis forbade a woman to look in a mirror on the Sabbath because she might notice a gray hair and pluck it out and that would be work!

V. 3

1. "And Jesus answering them said" = Jesus vindicated His disciples by referring them to a similar case, recorded in the OT, one they should have been acquainted with--the case of David. (I Sam. 21:1-6)

2. "Hungred" = to seek with eager desire; they had missed more than one meal.

V. 4

1. "How he went into the house of God" = refers to the tabernacle which was at that time at Nob--there is no scripture showing us the tabernacle had been moved from Shiloh to Nob.

2. "He" = "him" = David.

3. "Shewbread" = described in Lev. 24:5-9.

4. If David could do in an emergency that which was unlawful, why could not our Lord? This proved that in cases of necessity the laws did not bind a man--a principle which all laws admit. So the necessity of the disciples justified them in doing on the sabbath what would have been otherwise unlawful.

V. 5

1. "He" = Jesus, the Messiah.

2. "Them" = the Pharisees.

3. "Son of man" = God the Son manifest in human flesh identifying Himself in incarnation (God robed in flesh) with mankind.
4. "Is Lord" = He to whom a person or thing belongs; the owner.
5. "Also" = even; indeed; in addition to the authority to forgive sins (Luke 5:20), Jesus claimed sovereignty over the sabbath law.
6. "Sabbath" = the seventh day of the week--Saturday; a day of rest.
7. The Son of Man is Lord of all men, of all things that pertain to man's salvation; therefore, He must of necessity be Lord even of the Sabbath. Jesus' assertion that He was the Lord of the Sabbath was equivalent to a claim of Deity. He was not the slave of the Sabbath, but the master of it.
8. It is true that for us Christians the first day of the week, the Lord's day, has taken the place of the ancient Jewish Sabbath; but the principle laid down here by our Lord applies to the "first" day of the week as much as the "seventh" while we strive to "stand fast in the liberty wherewith Christ has made us free." (Gal. 5:1)

V. 6

1. "And it came to pass also on another sabbath" = indicates some time had passed to another day--another sabbath than the one just mentioned where they plucked the grain and ate it.
2. "He" = Jesus, the Messiah.
3. "He entered into the synagogue" = the synagogue in the town where He was located; this was Jesus' custom on the sabbath.
4. "Synagogue" = the building where solemn Jewish assemblies are held; the place of worship other than the temple at Jerusalem where the Jews congregated for worship; the service consisted of prayer, praise, the reading of the Word of God, and an exposition by any rabbi or other competent person.
5. "Taught" = to teach; used of Jesus uttering in public what He wished His hearers to know and remember.
6. "There was a man whose right hand was withered" = "withered" means to become shriveled and of no use; Luke is the only gospel that states it was his "right hand" even though Mat. 12:9-14 and Mark 3:1-6 both record this incident.

V. 7

1. "The scribes and Pharisees" = see notes on Luke 5:21.
2. "Watched" = to inspect alongside; means on the sly; the tense reveals continuous action while the Greek grammar accents their personal interest in the matter.
3. It was the sabbath day, and they were in the synagogue and were ready to catch Him in the act if He should dare to violate their rules as He had done in the grain fields on a previous sabbath.
4. "Accusation" = the act of charging with a crime or offense; the word suggests animosity.
5. "He" = "him" = Jesus, the Messiah.
6. The Pharisees were determined to find something to accuse Jesus of; therefore, the

sabbath controversy offered the best opening and they were ready for business.

V. 8

1. First "he" = Jesus, the Messiah.
2. "Their" = the Pharisees.
3. "He knew their thoughts" = Jesus had absolute, positive knowledge of the facts of their thinking.
4. Jesus "said to the man which had the withered hand, Rise up, and stand forth in the midst" = be arising into the midst; step into the midst of all the people so that all can see you; Jesus brought things out into the open at once with this daring act and threw out a challenge to the Pharisees.
5. "And he arose and stood forth" = the man with the withered hand without any hesitation obeyed what Jesus commanded him to do.

V. 9

1. "Them" = "you" = scribes and Pharisees.
2. "I" = Jesus, the Messiah.
3. "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?" = to do good or to do evil, these are the only alternatives; to omit to do good in your power, is evil; not to save life, when you can, is to destroy or kill it.
4. Since it was lawful to do good on the sabbath and since healing was a good deed, the healing was above criticism.
5. Mark 3:4 states that they "held their peace" = to be silent; the tense reveals a continuous action--they kept on being quiet; theirs was a painful, embarrassing silence as Jesus exposed them in public.

V. 10

1. "And looking round about upon them all" = the Greek grammar reveals this to be a swift sweeping glance, yet taking them all in and each one felt the cut of that condemning glance; Mark 3:5 states that Jesus did this "with anger" = movement and agitation of the soul; the word used here for anger is permitted for one to exercise but there is to be no sinful element found in it. (Eph. 4:26)
2. "He" = Jesus, the Messiah.
3. "He said unto the man, Stretch forth thy hand" = to stretch out; extend; the stretching forth of the withered hand in obedience to Christ's command was conclusive evidence that it was "restored" = to restore to its former state; thus, the phrase, "restored whole as the other."

V. 11

1. "They" = scribes and Pharisees.
2. "They were filled with madness" = pride, obstinacy, malice, and disappointed self-

confidence were all combined, therefore, producing madness.

3. "Communed one with another" = to converse together and laid a plan--"what they might do to Jesus" = Mark 3:6 records that they collaborated with the Herodians in planning to destroy Jesus; the Herodians were a Jewish party in the time of our Lord, who were strong supporters of Herod, who had received the kingdom of Judea by appointment of the Romans; they tried to please the Romans which resulted in being in direct antagonism to the Pharisees; yet, these two warring parties unite against a common enemy, Jesus; these people had influence with the courts; therefore, they would be of great assistance to the Pharisees in destroying Jesus.

4. Beaten in argument and discredited before the people, Jesus' opponents were driven to desperation. This verse marks the beginning of Christ's controversy with the Jewish leaders that lasted all during the rest of His ministry.

B. Jesus calls His apostles. V. 12-19

V. 12

1. "And it came to pass in those days" = the designation of the time here is very general; it means about the time (in those days) when the events occurred which had been just narrated.

2. "He" = Jesus, the Messiah.

3. "He went out into a mountain to pray" = Jesus was accustomed to resorting to places of solitude to be alone with His father in prayer.

4. "And continued all night in prayer to God" = some may ask why should Jesus pray at all, He was divine; but He was also a man, subject to the same sufferings as others and as a man He needed divine direction from God the Father.

5. The rise of opposition and the problem of choosing the right men as His close associates called for protracted counsel with the Father.

V. 13

1. Mat. 10:1-4 and Mark 3:13-19 corresponds to these verses in Luke.

2. "And when it was day" = it seems that Jesus prayed all night.

3. "He" = "*him*" = "his = Jesus, the Messiah.

4. "Called" = to summons; invited to gather around Him.

5. "His disciples" = "them" = His followers; this word does not necessarily mean they were saved; the Scripture does not say how many disciples were present that day, but "of them he chose, twelve whom also he names apostles."

6. "Chose" = to select from a number; Mark 3:14 uses the word "ordained" which means appointed to an office.

7. "Twelve" = number symbolizes perfection and universality; sometime the word is used to identify the apostles; used in John 20:24 to apply to the apostles even though Judas, the traitor, is dead at that time.

8. "Apostles" = means one sent; commissioned to deliver a message.

V. 14

1. "Simon, (whom he also named Peter,)" = "Simon" is Peter's old name before he met Christ; "Peter" means a piece of rock; our Lord added this name which was to become descriptive of Simon's character after the Holy Spirit had gotten control of him (John 1:42); he is the writer of two books in the NT bearing his name; he is one of the three inner circle disciples; Peter is not the rock upon which the church is built, he is just a piece of the rock; Jesus is the Rock (Mat. 16:18); Peter was spokesman for the church.
2. "Andrew his brother" = the brother of Simon or Peter; name means "manly;" he and John were the first to follow Jesus (John 1:35-37, 40); of Bethsaida; there is not much mentioned about Andrew, but most of the time when he is mentioned he is trying to get people to Jesus.
3. "James" = the son of Zebedee (Mark 3:17); this distinguishes him from James the son of Alphaeus (verse 15); he was the first of the twelve to die (Acts 12:2); one of the three inner circle disciples.
4. "John" = James' brother; writer of five books in the NT, four bearing his name and Revelation; one of the three inner circle disciples; was recognized as the one closest to Jesus; five times he is spoken of as the disciple "whom Jesus loved"--his designation of himself in his writings.
5. "Philip" = name means "fond of horses;" in legend he was said to have been a chariot-driver; of Bethsaida; fellow-townsmen of Peter and Andrew; brought Nathanael to Christ. (John 1:44-45)
6. "Bartholomew" = thought to be the surname of Nathanael which means "gift of God;" from Cana of Galilee. (John 21:2)

V. 15

1. "Matthew" = a Hebrew name meaning "a gift of Jehovah;" surname of Levi, a publican; writer of the book which bears his name.
2. "Thomas" = surnamed Didymus which means "twin;" said to have been cautious, thoughtful, skeptical, gloomy; remembered as the "doubter." (John 20:24-25)
3. "James the *son* of Alphaeus" = called "the less" or "the little;" either he was junior in age or smaller in stature.
4. "Simon called Zelotes" = also called "the Canaanite" (Mark 3:18); called such possibly because of being born in Cana; also call Zelotes because of his connection, before he was saved, with a Jewish patriotic party which was a fierce war party of Jesus' day that looked on the presence of Rome in the Holy Land as treason against the majesty of Jehovah; a zealot, modern day spelling of Zelotes, which means zealous one.

V. 16

1. "Judas *the brother* of James" = also referred to as Thaddaeus which means "large hearted" in Mark 3:18; also referred to as Lebbaeus which means "man of heart" in Mat. 10:3; these names are probably recorded to distinguish him from Judas the traitor.
2. "And Judas Iscariot, which also was the traitor" = "traitor" means the one who betrayed Jesus; "Iscariot" distinguishes this Judas from others and it means "the man of Kerioth;" Kerioth is a city of Judah mentioned in Josh. 15:25; the only non-Galilean apostle.
3. When Jesus called these 12 apostles, it was for two reasons. (Mark 3:14)

A. "That they should be with him" = the tense reveals that they might constantly be with Him, which would be their preliminary training.

B. "That he might send them forth to preach:"

1) "Send forth" = to send off from one's self furnished with credentials with a commission to act as one's representative and accomplish a certain mission; the word apostle is derived from this word.

2) "To preach" = to make a public proclamation of the gospel and matters pertaining to it with such gravity, formality, and authority so as to be heeded.

4. This is the beginning of the NT church. Proof text is I Cor. 12:28. Many say the church was started at Pentecost. No! She was empowered at Pentecost but started during Jesus earthly ministry when He called and ordained the 12 and sent them forth. He built His church upon Himself, the Rock of Ages. (Mat. 16:18)

C. Jesus ministers to a great multitude. V. 17-19

V. 17

1. "He" = "his" = "him" = Jesus, the Messiah.

2. "And he came down with them" = Jesus had been up in a mountain to pray. (verse 12)

3. "And stood in the plain" = this was simply a level place on the mountain side.

4. "And the company of his disciples" = refers to His followers out of whom He had just chosen 12 apostles.

5. "And a great multitude of people" = refers to an exceptionally large crowd, one that did not gather in an hour but took some time for this vast number to gather together; Jesus was becoming very popular in the eyes of the people.

6. They came from "all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon" = Mat. 4:25 adds Galilee, Decapolis (the region of 10 cities east of the Sea of Galilee), and from beyond Jordan; Mark 3:8 adds Idumaea which is the region in the south where Beer-sheba is located.

7. Luke records that the multitude gathered for two reasons:

A. "Which came to hear him."

B. "And to be healed of their diseases."

V. 18

1. "They that were vexed with unclean spirits" = Luke put emphasis upon this group of people being present in this multitude.

2. "Vexed" = means to provoke or irritate by petty provocations; in context here it means to afflict, to torment--denoting deep and heavy trials.

3. "Unclean spirits" = demons that were impure and unholy, having a delight in tormenting, and inflicting painful and loathsome diseases.

4. "And they were healed" = verse 19 says He "healed *them* all."

V. 19

1. "And the whole multitude sought to touch him" = the multitude perceived His power and desired just to touch Him; they may have seen someone who had just touched Him and was healed, and they all wanted to get near to touch Him; this multitude must have been almost like an uncontrolled mob, each jostling (pushing and shoving) just to get near so they could touch Him.
2. "For there went virtue out of him" = virtue means healing power--power in the sense of that which overcomes resistance or effects a change.
3. "And healed *them* all" = this was perhaps the hour in the ministry of Jesus when His miraculous power was most abundantly displayed.

D. Jesus preached the sermon on the mount. V. 20-49

V. 20

1. This section recorded by Luke is a shorter version of what Matthew records in Mat. chapters 5-7. They both begin with the beatitudes and both end with the same simile or parable of the two buildings and both immediately succeeded by the same miracle, the healing of the centurion's servant.
2. There are some who believe the two sermons were spoken at different times. The main reason is because Luke 6:17 says Jesus "stood in plain" while Mat. 5:1 says, "he went up into a mountain; and when he was set"--sat down and taught. I believe they are the same occasion.
 - A. Jesus had been up in a mountain to pray. (Luke 6:12)
 - B. When it was day, He chose His apostles from among His disciples (followers).
 - C. Then He came and stood in the plain (Luke 6:17), met the multitude and healed them.
 - D. Then Mat. 5:1-2--went up on the slope of the mountain, set, and taught His followers with the multitude gathered around to hear. The slope of the mountain was shaped such that the acoustics were natural, enabling all to hear. Matthew recorded more of what Jesus said in this sermon while Luke recorded less, but both recorded what the Lord wanted them to. (II Tim. 3:16)
3. "He" = "his" = Jesus, the Messiah.
4. "And he lifted up his eyes on his disciples" = followers; a learner; the word in itself does not include the idea of salvation in it--it can mean a lost or saved follower (one who trails along); the multitude was included here because the multitude after being healed did not immediately leave the mountain side.
5. "Blessed" = happy; spiritually prosperous; can be said, "O, happy is the man."
6. "Poor" = a beggar; powerless to accomplish an end; destitute; Mat. 5:3 states "poor in spirit;" therefore Jesus is not referring to poor financially but poor spiritually; this is opposite of pride and self-righteousness; one comes to recognize this condition when he gets honest with himself about what the Holy Ghost has revealed to him; this work of the Holy Ghost is called godly sorrow, Holy Ghost conviction, and work of reproof in John 16:8-11; when the Holy Ghost begins to reprove man of his sin, He jerks the cover off, so as to say, and lets man see that he has a deceitful heart (Jer. 17:9), is blinded (II Cor. 4:3-4), doomed (John 3:36), and in need of righteousness because he has none of his own; when this is produced in a sinner he recognizes and realizes he is "poor in spirit;"

this is a condition where the sinner realizes he is lost, separated from God, and has no hope within himself; for more on this "blessed" see pages 3-4 in "Ladder of Happiness."

7. "For your's is the kingdom of God" = this is a promise from the Lord to those whom the Holy Ghost brings to this point--"poor in spirit;" this means the Lord will save one the Holy Ghost brings to this point, because the Lord promised in Luke 19:10, that He came "to seek and to save that which was lost;" this refers to one whom lostness has become a reality. (Phil. 1:6; I Thess. 5:24)

8. "The kingdom of God" = is equivalent to "kingdom of heaven" in the synoptic gospel according to Mat. 5:3, which will be heaven one day.

9. Luke does not record what Matthew did in Mat. 5:4-5.

A. "Blessed are they that mourn" = means to grieve or lament with a passionate lamentation so great that it cannot be hid; this refers to godly sorrow which is a deep grief caused by God--the Holy Ghost in conviction; this is mourning over the root sin of unbelief and not just over the fruit of sin; see pages 5-6 in "Ladder of Happiness."

B. "Blessed are the meek" = refers to that temper of spirit in which we accept His dealing with us as good and right and without disputing or resistance; for more on this "blessed" see pages 7-8 in "Ladder of Happiness."

V. 21

1. "Blessed" = happy; spiritually prosperous.

2. "Are ye that hunger now" = "hunger" means to suffer want; refers to spiritual hunger not physical hunger; the synoptic gospel according to Matthew states, "Blessed are they which do hunger and thirst after righteousness" (Mat. 5:6); this means a lost person needs to hunger and thirst after the Lord Jesus and this can only be accomplished by the work of the Holy Ghost in His work of reproof. (John 16:8, 10); for more explanation see pages 9-10 in "Ladder of Happiness."

3. "Now" = indicates the need to practice this while there is an open door, a longsuffering God, a striving Spirit, a preacher of righteousness, and while you have your being.

4. "For ye shall be filled" = this is a promise from the Lord for all who are brought to this point spiritually; "filled" means to satisfy or to supply in abundance; "shall be" indicates a promise, not "might be" (Isa. 44:3; 55:1; Rev. 22:17); this means that person is saved because he has righteousness which is a by product of forgiveness. (I Cor. 1:30; I John 5:12)

5. "Blessed *are* ye that weep now" = "weep" expresses sorrow and is from a different Greek word as "mourn" in Mat. 5:4 but has a similar meaning.

6. "For ye shall laugh" = "laugh" expresses joy; indicates when weeping is a result of godly sorrow, one will come to a point of being saved and will express his joy.

7. Luke does not record what Matthew did in Mat. 5:7-9.

A. "Blessed are the merciful" = refers to those who show mercy to others; "mercy" means kindness or goodwill toward the miserable and the afflicted joined with a desire to help them; this is evidence that one has experienced mercy from the Lord--been saved; see pages 11-12 of "Ladder of Happiness."

B. "Blessed are the pure in heart" = this means to be clean from the corruption and guilt of sin before God--to have purity of desires, motives, and interests, which will only be present in those who are saved because the Holy Ghost dwells within to guide.

(John 16:13); see page 13 in "Ladder of Happiness."

C. "Blessed are the peacemakers" = this is referring to those who are saved, fulfilling their ministry as a peacemaker, also called a ministry of reconciliation in II Cor. 5:18-20; this means to be a witness and proclaim the truth by your life and lip, by being "salt" and "light" in this world as Mat. 5:13-16 brings out; see pages 14-15 in "Ladder of Happiness."

V. 22

1. "Blessed" = happy; spiritually prosperous.
2. Luke list the types of persecution His disciples would face; Mat. 5:10 speaks of persecution which mean to pursue, follow as one does a fleeing enemy, and to vex or oppress one because of Christianity. Luke list four persecutions.
 - A. "When men shall hate you" = "hate" means to detest which means to hate extremely; to pursue with hatred. (John 15:18)
 - B. "When they shall separate you *from their company*" = to exclude from their fellowship as being dishonorable.
 - C. "And shall reproach *you*" = Mat. 5:11 translated the same Greek word "revile" which means to have abusive language directed toward you or tell lies on you.
 - D. "And cast out your name as evil" = to put forth lies so that one's name would be associated with evil--having qualities which tend to injury, which in turn causes that person to be banished from society.
3. "For" = introduces the reason for the persecution.
4. "For the Son of man's sake" = "Son of man" is Luke's designation of God the Son manifest in human flesh identifying Himself in Incarnation (God robed in flesh) with mankind; Jesus said in Mat. 5:11 "for my sake" = for the cause of Christ.
5. The conflict which had already began between Jesus and the leaders of the nation involved His followers also. (John 15:18).

V. 23

1. This verse shows how a Christian should handle persecution and the promise given for doing so.
2. "Rejoice" = means be cheerful; glad; actually means to rejoice exceedingly; Paul said "rejoice" and "glory"--give a shout of triumph. (Rom. 5:2-3); Paul called it "light affliction" and they are "but for a moment." (II Cor. 4:17)
3. "In that day" = in the day persecution comes.
4. "Leap for joy" = Mat. 5:12 states, "be exceeding glad;" this is expressing joy; denotes ecstatic joy and delight; implies to show one's joy by leaping and skipping; the apostles expressed this joy when they were beaten for the cause of Christ in Acts 5:40-41.
5. First "for" = introduces the reason for rejoicing over persecution.
6. "Behold" = direct or fix your mind upon this.
7. "Your reward is great in heaven" = refers to the rewards which God bestows, or will bestow, upon good deeds, endeavors, and for persecutions withstood with the right

attitude; these rewards will be passed out at the Judgment Seat of Christ (I Cor. 3:11-15; Rev. 22:12); they are not of merit but purely of grace (Rom. 8:17); they are not something for our glory but so that we have something in heaven to cast back at His feet (Rev. 4:10); we are warned in II John 8 not to lose our rewards.

8. "For in the like manner did their fathers unto the prophets" = states that when being persecuted one is in good company; Moses was reviled again and again; Samuel was rejected; Elijah was despised and persecuted; John the Baptist was beheaded; Stephen was stoned; Paul's life was one long series of bitter persecutions; and many others although unnamed are listed in the hall of faith (Heb. 11:36-37); that is a very good crowd to be associated with.

V. 24

1. "But" = introduces the contrast between those who the Lord says are blessed with the Pharisees and the religious crowd.

2. "Woe" = primary exclamation of grief; expresses dismay, regret, and compassion; Jesus is expressing disappointment as well as condemnation for the actions and attitudes of those who will not accept the kingdom He offers.

3. "Woe unto you that are rich" = the first woe corresponds to the first beatitude (verse 20); "rich" means wealthy--abounding in material resources.

4. "Ye have received your consolation" = "consolation" refers to comfort; all the consolation they had reason to expect, they had received; they would not allow themselves to become "poor in spirit" so that they could receive consolation from the gospel; therefore, they would not receive the kingdom of God.

V. 25

1. "Woe unto you that are full" = the second woe echoed the second beatitude (verse 21) that Luke recorded; this refers to men who used their wealth for self-indulgence, for the mere gratification of the senses; "full" refers to over indulgence; those who are in this condition usually do not hunger for righteousness; this is the Laodicean spirit of the age we are in. (Rev. 3:17)

2. "Woe unto you that laugh now" = this corresponds to the third beatitude (verse 21) that Luke recorded; this refers to those who are satisfied and content with their eat, drink, and be merry attitude.

3. "For ye shall mourn and weep" = this reveals the outcome of the poor souls who have lived alone for this world--they will find themselves weeping after death for they will be in hell.

V. 26

1. "Woe unto you, when all men shall speak well of you" = this corresponds to the fourth beatitude (verse 22) that Luke recorded; the men of the world will not praise or applaud true doctrine; they are opposed to it and therefore, if all men speak well of you and your teaching, it is proof that you do not teach the true doctrine.

2. "For so did their fathers" = the fathers or ancestors of this people; the ancient Jews.

3. "To the false prophets" = refers to men who pretended to be of God--who delivered their own doctrines as the truth of God; these men were spoken well of. (Jer. 5:31)

4. In Acts 7:51-52, Stephen told the Jews the truth and they stoned him. John the Baptist got his head cut off for telling the truth. (Mark 6:18-28)

V. 27

1. "But" = introduces a contrast from what Mat. 5:43 records; this is a person of the world's viewpoint.
2. "I" = Jesus, the Messiah.
3. "I say unto you which hear" = this refers to those who have been aroused and have spiritual ears to hear. (Mat. 13:9)
4. "Love your enemies" = this is talking about "agape" love--God kind of love; this can only come from God (John 3:27); the women in Luke 7:47 had this kind of love, and she was not yet saved; Rom. 5:5 states this love is shed abroad in the heart of a saved man; "enemies" is used of men as being at enmity with God by their sin.
5. There are two kinds of love:
 - A. The love of complacency: the feeling by which we approve of the conduct of another.
 - B. The love of benevolence: that by which we wish well to the person of another, though we cannot approve of his conduct. This is the kind of love meant in this verse.
6. "Do good to them which hate you" = this is referring to your enemies; the love mentioned is neither negative nor neutral; it is more than a mere attitude; it requires a positive reaction, "do good" = to treat right so that there shall be no room for blame; this word is translated "charity" in I Cor. 13:1-13 and in I Peter 4:8; means love in action.
7. The idea of loving your enemies is not foreign to the OT. (Pro. 25:21-22) Paul stated basic same thing in Rom. 12:20.

V. 28

1. "Bless" = to speak well of or to; not to curse again or slander, but to speak of those things which we can commend in an enemy; if there is nothing that we can commend then say nothing about him; the Greek construction reveals a command for habitual continuous action.
2. "Curse" = to call down evil or injury upon one; to call down divine curses upon a person by asking God to punish them; Paul basically said the same thing in Rom. 12:14.
3. "Despitefully use you" = one word in the Greek; means first to injure by prosecution in law; then, wantonly and unjustly to accuse and to injure in any way.
4. "Pray for them" = examples of this: Jesus Himself when on His cross prayed that His murderers might be forgiven (Luke 23:34); Stephen who copied faithfully his Lord in his own dying moments. (Acts 7:59-60)

V. 29

1. The Lord is trying to teach His disciples, love instead of revenge. They were to follow His example in returning good for evil.
2. "And unto him that smiteth thee on the one cheek offer also the other" = this reaction is

in marked contrast to the principle behind the Mosaic Law (Exo. 21:23-25) of which Matthew records part of this in his synoptic gospel (Mat. 5:38-39); rather than contend and fight, we should take it patiently, and turn the other cheek; this does not prevent our use of strong reasons on the injustice of the thing because Jesus did. (John 18:22-23)

3. "And him that taketh away thy cloak forbid not *to take thy* coat also" = "cloak" was an upper garment commonly worn by the Jews, also called a mantle; "coat" was an interior garment called a tunic; Christ is saying if an adversary wished to obtain, at law, one of these garments, rather than contend with him let him have the other also (Mat. 5:40); note: Matthew reversed the order Luke used.

V. 30

1. "Give to every man that asketh of thee" = it is better to give sometimes to an undeserving person than to turn away one in dire need--sometimes you cannot tell the difference; at the same time, the rule must be interpreted so as to be consistent with the duty to our families (I Tim. 5:8); it is seldom, perhaps never, good to give to a man that is able to work (II Thess. 3:10); to give to such is to encourage laziness, and to support the idle at the expense of the industrious; if a widow, an orphan, a man of misfortune, or a man lame or sick is at your door, never send any of them away empty. (Heb. 13:2; Mat. 25:35-45)

2. "And of him that taketh away thy goods ask *them* not again" = this language refers to borrowing (Mat. 5:42; Deut. 15:7-8, 10-11); this should be done consistently with other duties; to lend to every worthless man would be to throw away our property, encourage laziness and crime, and ruin our families; therefore, concerning this every man is to be the judge.

V. 31

1. This verse is referred to as the Golden Rule which we usually quote as, "Do unto others as you would have them do unto you." If this was universally practiced, it would usher in the Millennium and turn this planet into a paradise. To even remotely practice this requires a new heart--one that is regenerated and indwelt by the Holy Spirit.

2. Mat. 7:12 quotes this and adds, "for this is the law and prophets" = this implies that doing this fulfills the Law and the Prophets--the sum or substance of the OT.

V. 32

1. "What thank have ye" = "thank" is used in the sense of deserving praise; means grace; Mat. 5:46 uses the word "reward;" if you only love those who love you, you are selfish; it is not genuine love for the individual but love for the benefit you will receive, and you deserve no thanks.

2. "For sinners also love those that love them" = refers to those who still have an unregenerate nature, not saved, do the same; Mat. 5:46 uses the word "publicans" = tax collectors considered as the worst of sinners.

V. 33

1. This verse continues the thought of verse 32.

2. "Do good" = do something which profits others; to do someone a favor; if we only do

something for someone who we know is going to do something for us in return "what thank have ye" = what reward will we get.

3. "For sinners also do even the same" = acts of kindness should be directed to those who are unable to reciprocate just as we would do good to those who are able to reciprocate.

V. 34

1. This verse illustrates the same principle as verse 33.

2. The language of this verse is referring to lending money and receiving usury--interest. (Exo. 22:25; Lev. 25:35-37)

3. If you lend with interest due, "what thank have ye" = what words of praise are you expecting "for sinners also lend to sinners, to receive as much again" = implies usury.

V. 35

1. "But love ye your enemies" = reveals a strong contrast--love, do good, lend, not expecting a return; this is talking about "agape" love--God kind of love which can only come from God (John 3:27); Rom. 5:5 states this love is shed abroad in the heart of a saved man; "enemies" is used of men at enmity with God due to their sin.

2. The consequence of these actions will be:

A. "Your reward shall be great" = refers to the reward which God bestows, or will bestow upon good deeds and endeavors; this does not refer to works for salvation but Eph. 2:10 says that, "We are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

B. "And ye shall be the children of the Highest" = refers to being children of God; again this is not referring to works for salvation, but if we practice these principles we are demonstrating maturity; "children" is a word for being a mature child of God--"huios."

3. Second "for" = because; introduces the assurance of this reward.

4. "For he is kind unto the unthankful and to the evil" = "kind" means good; gracious; "unthankful" means ungrateful; "evil" means the wicked; this means God has been good to the unsaved, who are enemies of God. (Rom. 5:8; Eph. 2:4-5a)

V. 36

1. This verse corresponds to Mat. 5:7.

2. "Therefore" = in view of the facts stated in verse 35.

3. "Be" = to become; Paul wrote similar to this verse in Eph. 4:32.

4. "Merciful" = kindness of goodwill toward the miserable and the afflicted joined with a desire to help them; this is evidence that one has experienced mercy from the Lord--been saved.

5. "As your Father also is merciful" = the Lord always demonstrates mercy. (James 5:11)

V. 37

1. "Judge" = to pronounce an opinion concerning right or wrong; to do so is to judge with a harsh judgment, with an unfair judgment, finding fault with this and with that when there is no basis, no standard--this kind of judgment is wrong; this is not referring to church discipline, which we are commanded to do (I Cor. 5:12-13); the reason we do this is because we have a standard for that type of judgment--the Bible; also Mat. 7:20 states one is known by his fruit; negated by "not;" this is referring to private judgment, not judicial; the government has been given the right to judge--determine whether one is guilty or innocent; in I Cor. 10:1

5 Paul said, "Judge ye what I say" = compare what he said to the standard of the Bible as whether it is true or false.

2. "And you shall not be judged" = refers to reaping what we sow; if one judges others wrongly then they will be judged wrongly. (Mat. 7:2)

3. "Condemn" = to pronounce guilty; kin to judge; means to pronounce guilty without the standard--the Bible; negated by "not" = means not to practice this and it will not be practiced on you = "and ye shall not be condemned."

4. "Forgive" = to pardon; to release; indicates you no longer hold a grudge against that person; the rule must be, not condemnation, but forgiveness of others.

5. "And ye shall be forgiven" = again the law of sowing and reaping (Mat. 7:2); the model prayer says in Mat. 6:12, "forgive us our debts, as we forgive our debtors;" note "as" if we are not willing to forgive others then we can not expect to be forgiven by God. (Mat. 6:14-15)

V. 38

1. "Give" = to supply, furnish, necessary things; the tense in the Greek is continuous action; one can't really give until they pay what they owe--tithe to the Lord; Mal. 3:8 speaks of being cursed because they robbed God of tithes and offerings; to give to others is the same as giving to the Lord. (Mat. 23:23-24)

2. "And it shall be given unto you" = again the law of sowing and reaping in effect.

3. "Good measure, pressed down, and shaken together, and running over" = this figure of speech is taken from the practice of the Oriental grain merchant, who fills the basket of his customers as full as possible until the grain runs over the edge.

4. "Shall men give" = the Lord uses human instruments to supply our needs if we are faithful to Him.

5. "Into your bosom" = this is the image of the Eastern culture--in the robes they wore, a large bag shaped fold in the robe above the girdle (belt) was used instead of a pocket, thus "into your bosom."

6. "For with the same measure that ye mete withal it shall be measured to you again" = again the law of sowing and reaping is true. (II Cor. 9:6-7)

V. 39

1. "Parable" = means to throw alongside; comparison of one thing to another; a window through which one can see truth; incidents taken from daily life by which He conveyed spiritual teaching.

2. "Can the blind lead the blind? shall they not both fall into the ditch?" = the answer to the first question is expected to be "no" and the answer to the second question is "yes;" a

blind man, attempting to conduct blind men, would fall into every ditch that was in the way; so were the religious teachers; if these Pharisees, who were ignorant and blind, should be allowed to lead the ignorant multitude, both would be destroyed.

V. 40

1. "The disciple is not above his master" = the learner is not above his teacher, does not know more, and must expect to fare no better; if their teachers were blind, their followers would be also.
2. "But every one that is perfect" = "perfect" means thoroughly instructed or informed.
3. "Shall be as his master" = "master" refers to Jesus, the Master teacher who is holy, harmless, undefiled, and separate from sinners (Heb. 7:26); the disciple should copy His example, and grow into the likeness of his Redeemer.

V. 41

1. "Beholdest" = to observe; to see.
2. "Mote" = speck of straw; tiny chip of wood; bit of chaff.
3. "In thy brother's eye" = refers to the relationships of everyone, not just kinfolk.
4. "Perceivest" = to observe; negated by "not."
5. "Beam" = log; main beam large enough to support other beams in a ceiling or floor; could refer to a plank.
6. Jesus, to make a point, exaggerated to the point of being ridiculous. Two extremes are used by the Master teacher. A mote is so small, it is unseen by everyone. It is an irritant only to the person who has the speck in his eye. Unless he calls for help to resolve it, no one would be aware he was bothered by it. While the beam, on the other hand, is so large that it protrudes from the hypocrite's eye and all are aware of it. Legalism can so blind people that all they look for and see in others are minor imperfections and are blinded to the major faults they possess.

V. 42

1. In this verse Christ directs us to the proper way of forming an opinion of others, and of reproofing and correcting them. By first amending our own faults, or casting the beam out of our eye, we can consistently advance to correct the faults of others. There will then be no hypocrisy in our conduct. We shall also see clearly to do it.
2. "Hypocrite" = applies to those blinded by their own faults; has the idea of "actor" or "pretender;" it can mean acting with insincerity.

V. 43

1. Jesus gave another parable.
2. "Good tree" = excellent in its nature or characteristics.
3. "Bringeth forth" = produces; negated by "not;" does not bring forth "corrupt fruit" = rotten; of poor quality; unfit for use.

4. "Neither" = reveals a contrast.

5. "A corrupt tree" = not genuine; refers to a tree of useless character; no longer fit for use; putrefied; a tree without life--it cannot "bring forth good fruit."

V. 44

1. Matthew 7:15 clearly associates the saying concerning "fruit" with false prophets.

2. This verse implies that the community can identify false prophets because it adds an instruction about the character of the disciple. (Mat. 7:20)

3. "For every tree is known by his own fruit" = if you see an apple on a tree you know that tree is an apple tree; the same for a peach or pear tree.

4. "For of thorns men do not gather figs" = figs do not grow on thorn trees.

5. "Nor of a bramble bush gather they grapes" = grapes do not grow on thorny (bramble bush) vines.

V. 45

1. Now Christ applies fruit to persons.

2. "Man" = a human being, whether male or female.

3. "Good" = pleasant; agreeable; upright; honorable; of good constitution or nature.

4. "Evil" = of a bad nature or condition.

5. The application is obvious--a good man brings forth that which is good; an evil man brings forth evil from his evil heart.

6. "For of the abundance of the heart his mouth speaketh" = the fulness of the heart produces the words of the lips; we do what we do because we are what we are; it is usually easy to tell what a person is like by listening to what he says; he will always sooner or later, betray himself; his actions will declare him to be regenerate or unregenerate.

V. 46

1. "And why call ye me, Lord, Lord" = "Lord" means supreme in authority; Master; boss; the owner, one who has control of the person; a title of honor expressive of respect and reverence.

2. "And do not the things which I say" = actions speak louder than words; Jesus had just stated in verse 45 with "the abundance of the heart, his mouth speaketh" yet Christ says they are speaking empty words when they call Him Lord, Lord and "do not the things I say" = not willing to be told what to do, thus their heart is devoid of saving faith (Mat. 7:21); the Lord's sheep follow Him (John 10:27; Psa. 23:1a, 3b); Mat. 7:22-23 gives the outcome of such professors.

V. 47

1. Now the Lord tells us the outcome of those who have exercised saving faith.

2. "Whosoever" = applies individually to anyone who responds to the Lord's drawing. (John 6:44-45)
3. "Me" = Jesus, the Messiah.
4. He "cometh" = continuous action of stepping in light as he moves along the path of understanding. (Pro. 21:16)
5. He "heareth" = has ears to hear because the Lord gave them to him. (John 3:27)
6. "Doeth" = to practice; to exercise; to be busy with; the tense reveals a continuous habitual lifestyle.
7. "Them" = refers to the Lord's "sayings" or commands.
8. "I will shew you to whom he is like" = refers to whosoever that cometh, heareth, and doeth.

V. 48

1. "He" = the whosoever of verse 47; refers to a wise man--he will hear, and when he hears, will do, that is, will translate his impressions into action.
2. Jesus closes the sermon on the mount, in both Luke and Matthew, with a parable dealing with building a house.
3. The wise man "built an house, and digged deep, and laid the foundation on a rock" = the wise builder dug down to a solid foundation to erect his house; the spiritual application--Christ is the rock (I Cor. 3:11); the wise man hears the promises of Christ and obeys and relies on His promises, has confidence in His protection, and a hope of heaven through His blood.
4. "When the flood arose, the stream beat vehemently upon that house" = refers to the storms of nature attacking a physical house; "vehemently" describes the onslaught of wind and wave; applies spiritually to blasts of sin, temptation, sorrow, cares of this life, and false doctrine coming to test one's profession in Christ and to expose it for what sort it is.
5. The result: "And could not shake it, for it was founded upon a rock" = applies to a physical house built upon a solid foundation and one's profession in Christ that was according to God's way--obedience to His commands by repenting and exercising saving faith--cannot be shaken.

V. 49

1. "But" = introduces a contrast to the man who built upon a rock.
2. "He that heareth, and doeth not" = one who does not obey" = refers to one who may listen to the Lord and is content with simply giving intellectual assent to the truth.
3. "Is like a man that without a foundation built an house upon the earth" = Mat. 7:26 uses "sand."
4. "Against which the stream did beat vehemently" = the forces of nature are the same on both houses--one with foundation; even stony ground hearers who are not saved have the winds of persecution come against them for the word's sake. (Mat. 13:20-21)
5. "And immediately it fell" = the physical house, because it was not built upon a foundation; spiritually, if one does not have Christ as their foundation, they cannot stand and will not endure the test of time, "and the ruin of that house was great" = the physical

house was destroyed and no one could live in it; spiritually, refers to the eternal abode of one's soul without Christ, the solid Rock as their foundation, which is hell.

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First Printing: January, 2019